1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN,*

(Gilgit, Yasin, Hunza, Nagyr, Chitrál, &c., and Kafiristan).

197 **I. Dardu Legends, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tangir, etc., and the language of historical songs in Hunza and Nagyr).**

(Committed to writing for the first time in 1866,
***By* Dr. G. W. Leitner,**
212 ***from the dictation of Dards. This race has no written character of its own.)***

A.—Demons = Yatsh[1] (Yuecci ?).

776 Demons are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the
[177] mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

776 They do not walk by day, but confine themselves to
823 promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Grukōt, a village farther on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

101 * "Dardistan," or the country of the Daradas of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

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000 and reached next day *Ganagar Sirkol Jatkol*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Burhanuddin, having recovered there, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shálkhan*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companion, too impatient to wait, went down to Rampur, and I stayed at Lahore." He then gave an account of—

THE KOHISTÁN (OR MOUNTAINOUS COUNTRY).

(A DIFFERENT COUNTRY FROM ONE OF THE SAME NAME NEAR KABUL.)

101 131 *Boundaries.*—It is bounded on the north by *Chitrál*, *Yasin*, and *Hunza*, on the east by *Chilas*, *Kashmir*, and a part of *Hasara;* on the south by *Yaghistán* (or wild country); on the west by *Swat* and *Yaghistán*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabriál*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

361 The northern part, which is called Gabriál, has only two remarkable villages—*Kandyá*, on the western side of the river, and *Siwa* on the eastern; and the southern part contains many towns and villages:—

On the eastern side of the river,—		On the western side of the river,—	
Town.	Name of influential Malak (Landowner).	Town.	Name of influential Malak.
(1) Ladai ...	... Machú.	(5) Batera	
(2) Kolai ...	Shah Said.	(6) Patan (8,000 pop.)	Qudrat Ali.
(3) Palas (9,000 pop.)	... Lachur.	(7) Chakarga	
(4) Marín ...	Karm Khán.	(8) Ranotia	

101 131 That part of *Yaghistán* which bounds Kohistan on the west is divided into (1) *Thakot*, which is governed by Shalkhán, and (2) *Dishán*, which is under Ram Khan; and that part of Yaghistán which bounds it on the south is divided into three valleys,—

(1) Alahi, governed by Arsalan Khan.
(2) Nandiyar, „ Zafar Khan.
(3) Tikrál, „ Ghaffar Khan (has also two cannons).

Between the southern part of Kohistan and Alahi, in the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is debatable ground between the Kohistanis of Ladai, Kolai, and Palas, and the Afghans of Alahi.

144 *People.*—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features

197 *Language.*—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison:—

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandiá

000 When Najmuddin left his country, it was governed by a servant of the court of Bukhárá.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *guch*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "damish" (reeds), which grow abundantly on the banks of the Amoo.

The *dress* consists of long, flowing choghás (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of full boot which they call *chamush*, but lately a kind of shoe is introduced from Russia, and is called *nughai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiá in 1866–72 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIÁL.

101 131 POSITION.—A town in *Kandiá*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Hawā-sinn), which separates it from *Chilás*. The country of *Kandiá* extends along both sides of the *Kheri Ghá*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

361 The town of *Gabriál* is situated three days' march from *Jalkôt*, in a north-west direction, and is one day's march from *Patan*, in a northerly direc tion. *Patan* is the chief city of Southern Kandiá.

161 564 INHABITANTS.— The whole tract of Kandiá can send out 20,000 fighting men. They are divided into the following castes:—

(1) Shín, the highest, who now pretend to be Quraishes, the Arabs of the tribe to which the Prophet Muhammad belonged. (Harif Ullá, the Gabriáli, and Ghulam Mohammad, of Gilgit, *call themselves Quraishes.*)

(2) Yashkun, who now call themselves Mughals, are inferior to the Shín. A Yashkun man cannot marry a *Shín* woman. Ahmad Shah, the Jalkoti belonged to this caste.

3 (3) Doeúzgar, carpenters. (4) Jolá, weavers. (5) Akhár, blacksmiths. (6) Dôm, musicians. (7) Kámin, lowest class. } In reality these people constitute no distinct castes, but all belong to a third, the Kamin, caste.

101 The people of *Northern Kandiá* (Gabriál) are called *Bunzári*, and of the southern part (*i.e.*, Patan) *Mani*, as the Chilasis are called *Boté*. A foreigner is called *Rarávi*, and fellow-countryman, *Muqámi*.

798 RELIGION.—The Gabriális, as well as all the people of *Childs*, *Patan*, and *Palas*, are Sunnis, and are very intolerant to the *Shias*, who are kid-napped and kept in slavery (Ghulam Mohammad, the Gilgiti, has been for many years a slave in Chilas, as Ahmad Shah reports).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

Dardistan are of the meanest description—the mosque of Gilgit, in which I slept one night whilst the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, material, etc., used in building, etc. Water-mills and windmills are to be found.

Cradles were an unknown commodity till lately. I have already referred to the wine and treasury cellars excavated in the mountains, and which provided the Dards with food during the war in 1866, whilst the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no pavement except so far as stones are placed in order to show where there are *no* roads. The rooms have a fire-place, which at Astor (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

J. DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 37° N. and long. 73° E. to lat. 35° N., long. 74° 30′ E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shináki, detailed further on, but I include under that designation not only the Chilásis, Astóris, Gilgitis, Dareylis, etc., but also the people of Hunza, Nagyr, Yasin, Chitrál and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above, I have discovered that the people of Kandiá —an unsuspected race and country lying between Swat and the Indus— are Dards and speak a Dialect of Shiná, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandia river is called by its neighbours "Dard."

1: Leitner L-3 (1866-93) 1893? Dard AV3

tribe that inhabits a different valley by a different name. This will be seen in subjoined Extract from my Ethnographical Vocabulary. The name "Dard" itself was not claimed by any of the race that I met. If asked whether they were "Dards" they said "certainly," thinking I mispronounced the word "dáde" of the Hill Panjabi which means "wild" "independent," and is a name given them by foreigners as well as "yaghi," = rebellious [the country is indifferently known as Yaghistan, Kohistan and, since my visit in 1866 as "Dardistan," a name which I see Mr. Hayward has adopted]. I hope the name of Dard will be retained, for, besides being the designation of, at least, *one* tribe, it connects the country with a range known in Hindu mythology and history. However, I must leave this and other disputed points for the present, and confine myself now to quoting a page of Part II. of my "Dardistán" for the service of those whom the philological portion of that work has deterred from looking at the descriptive part.

"SHIN are all the people of Chilâs, Astór, Dareyl or *Darèll*, Gôr, Ghilghit* or *Gilît*. All these tribes do not acknowledge the 'Guraizis,' a people inhabiting the Guraiz valley between Chilâs and Kashmîr, as *Shîn*, although the Guraizis themselves think so. The Guraizi dialect, however, is undoubtedly Shiná, much mixed with Kashmiri.

"The Shins† call themselves 'Shîn, Shiná lôk, Shinâki,' and are very proud of the appellation, and in addition to the above-named races include in it the people of Tòrr, Hárben, Sazin, [districts of, or rather near, Chilâs]; Tanyîre [Tangîr] belonging to Darèll; also the people of Kholi-Palus whose origin is Shîn, but who are mixed with Afghans. Some do not consider the people of Kholi-Palus as Shîn.‡

* The word ought to be transliterated "Gilgit" گلگت and pronounced as it would be in German, but this might expose it to being pronounced as "Jiljit" by some English readers, so I have spelt it here as "Ghilghit."

† In a restricted sense "Shîn" is the name of the highest *caste* of the Shîn *race*. "Róno" is the highest official caste next to the ruling families.

‡ My Sazini says that they are really Shîns, Yashkuns, Dôms and Kramins, but pretend to be Afghans. *Vide* List of Castes, page 62. Kholi-Palus are *two* Districts, Khóli and Palus, whose inhabitants are

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101 They speak both Shiná and Pukhtu [pronounced by the [197] Shîn people 'Postó.'] The Baltis, or Little Tibetans, call the Shîn and also the Nagyr people 'Brokhpá,' or, as a term of respect, 'Brokhpá bábo.'* Offshoots of the 'Shîn' people live in Little Tibet and even the district of Dras, near the Zojilá pass on the Ladâk road towards Kashmîr, [167] was once Shîn and was called by them *Humêss.* I was the first traveller who discovered that there were Shîn colonies in Little Tibet, viz.: the villages of Shingôtsh, Sáspur, Brashbrialdo, Bashó, Danàl djúnele, Tâtshin, Dorôt (inhabited by pure Shîns), Zungót, Tortzé (in the direction of Rongdu) and Durò, one day's march from Skardo."†

The Chilásis call themselves *Boté.*‡

" " " their fellow-countrymen of Takk = "*Kané*" or *Takke-Kané.*

[the *Matshuké* are now an extinct race, at all events in Dardistan proper.]

The Chilâsis call Gilgitis = *Gilîtí.*
" " " Astóris = *Astorîjje.*
" " " Gôrs = *Gorîje.*
" " " Dureylis = *Darêle.*
" " " Baltis = *Palóye.* Gil. = *Polôle.*
" " " Ladáki = *Botì.* Pl. of Bôt.
" " " Kashmiris = *Kashîre.*
" " " Dogras = *Sikkì* [Sikhs] now "Dôgréy."
" " " Affghans = *Patáni.*
" " " Nagyris = *Khadjunì.*
" " " Hunzas = *Hunzîje.*
" " " Yasînis = *Poré.*
" " " Punyalis = *Punyé.*
" " " Kirghiz = *Kirghìz.*

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generally fighting with each other. Shepherds from these places often bring their flocks for sale to Gilgit. I met a few.

* This name is also and properly given by the Baltis to their Dard fellow-countrymen. Indeed the Little Tibetans look more like Dards than Ladákis.

† *Place aux dames!* For six years I believed myself "the discoverer" of this fact, but I find that, as regards Kartakchun in Little Tibet, I have been nearly anticipated by Mrs. Harvey, who calls the inhabitants "Dards," "Dâruds" (or "Dardoos.")

‡ My Sazini calls the people of his own place = Bigé; those of Tórr = *Manuké*, and those of Harbenn = *Jure.*

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Chitral
[p. 156 is blank]

APPENDIX III.

FABLES, LEGENDS, AND SONGS OF CHITRAL*

(called Chitrár by the natives).

Collected by H. H. SIRDAR NIZÁM-UL-MULK, Raja of Yasin, etc., and by Dr. G. W. LEITNER, and translated from Persian or Chitráli.

I. FABLES.

1. THE VINDICTIVE FOWL.

A FOWL sat near a thistle, and opened a rag, in which corals were tied up. Suddenly one fell into the thistle; the fowl said, "O thistle, give me my coral." The thistle said, "This is not my business." The fowl said, "Then I will burn thee." The thistle agreed. The fowl then begged the fire to burn the thistle. The fire replied, "Why should I burn this weak thorn?" The fowl thereupon threatened to extinguish the fire by appealing to water: "O water, kill this fire for my sake." The water asked, "What is thy enmity with the fire, that I should kill it?" The fowl said, "I will bring a lean cow to drink thee up." The water said, "Well"; but the cow refused, as it was too lean and weak to do so. Then the fowl threatened to bring the wolf to eat the cow. The wolf refused, as he could feed better on fat sheep. The fowl threatened the wolf with the huntsman, as he would not eat the lean cow. The huntsman refused to shoot the wolf, as it was not fit to eat. The fowl then threatened the huntsman with the mouse. The huntsman replied, "Most welcome." But the mouse said that it was feeding on almonds and other nice things, and had no need to gnaw the leather-skin of the huntsman. The fowl then said, "I will tell the cat to eat thee." The mouse said, "The cat is my enemy in any case, and

* *Asiatic Quarterly Review*, January, 1891.

Festivals and Folklore of Gilgit.

By GHULAM MUHAMMAD, *Chief Clerk in the Political Office, Gilgit.*

[Read July 5th, 1905.]

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INTRODUCTION.

In introducing the folklore and old customs of Gilgit, I may mention that great difficulty was experienced in collecting the material in a country which possesses no written record of any sort. I had to go from village to village and from house to house to gain information from anybody. After four years of incessant labour I collected some notes about the folklore, old customs, administration, tribes, games and past history of the country. The former two subjects, being of special interest, are now dealt with through the medium of this Society; the others will be published later in book form.

The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 228 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small States of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and on the east by Skardu. The district extends along the Astor, Indus and Gilgit rivers

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

175 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 563 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Rá." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabboo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

I.*

The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. 119 *footn.*—Ed.]

~~10~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3
Pakistan

101 131 Above the junction of the Kanra-Ghorbund Valley with the Indus, the traveller enters the Kohistan, a name also used by the Afghans in the valleys to the westward as far as Cabul, to denote the districts inhabited by an older race whom they have displaced.

The Kohistan of the Indus Valley, which is also called Shinkari, "the country of the Shins," by the people themselves, is inhabited by what are apparently the remains of a number of tribes of cognate race, whose progenitors once inhabited the valleys skirting the Punjab, and possibly extended into the plain country below. They and the tribes to the north and north-west have been hitherto confounded under the name of Dards—a name which, practically, has no real signification.

101 Notice was first drawn to the Dards in modern times by Moorcroft. Later, Vigne, who travelled through Cashmere and Baltistan in 1835, made an attempt to reach Gilgit, which unfortunately was unsuccessful. It is much to be regretted that so observant a traveller did not succeed in entering this country while a phase of native rule was existing which has since passed away. Following in his footsteps, Cunningham contributed further to our knowledge of these races from information gathered in Baltistan in 1846. The part of the Indus Valley between Torbela and Boonji still remains a sealed book to European travellers. The first to cross the Indus at Boonji and penetrate to beyond Gilgit were Young and Vans Agnew, two officers of the Bengal Army who were employed by Government in 1847 to report on the north-western frontier of Cashmere territory. Their report, unfortunately, was never made public.[1] Nearly twenty years later Dr. Leitner reached Gilgit under circumstances of considerable difficulty, and, after a brief stay of a few days only, brought back a mass of interesting information, which has been supplemented by Mr. Drew in his valuable work on Cashmere. Dr. Leitner was the first to bring into prominent notice the existence of an Aryan race of great ethnological interest in these remote valleys. His scanty opportunities, however, have caused him to fall into the error of believing that the tribes which he has classed under the name of Dard are all of the same race, and he has applied the term of Dardistan, a name founded on a misconception, to a tract of country inhabited by several races, speaking distinct

[1] It is doubtful whether this report was ever presented to Government, and it is believed to have been lost at Mooltan when Vans Agnew was murdered, directly after his return.

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PaKistan

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[i.e. the country of the Pathans - Analyst]

12: Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 AV3 Dard. AV3
Pak. stan

361 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 beyr, Puttun, Seo, and Kandia—speak a separate language[1]
186 and call themselves Maiyon. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttun and Jijál, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Boonji, Shina[2] is the only language spoken.

361 Following up the course of the river, on the left bank, the
186 small communities of Sazin and Herbund are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

563 Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Herbund, are Shins intermixed with Yeshkuns and Krammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mundi Khel, Akhoond Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU1~~
4 AV3 Dard AV3

101 The ancient name of the place was Sargin. Later, the
172 name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.[1] A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 The settled population of the Gilgit district, which is very
197 mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a
173 large infusion of Cashmeri, Dogri, Hindustani, and Punjabi expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

[1] McCrindle's *Ancient India.*

Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUI
4 AVJ Dard AVJ

the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

Mr Biddulph G-3 (1873-1878) 1880 Afgh-Afghanistan-XXX
4 Avs Dard Avs

563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. 241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained 535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they 361 have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and 101 Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the 511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. 578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl 651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better 563 known under its Pushtoo name of Patrak. There is also 197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

Biddulph G-3 (1873-1878) 1880 Afghanistan 401
4 AV3 Dard AV3
Burushe AV7

193
197 The grammar of the Shina[1] language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik[2] the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss[3] differ in having the same form both in the singular and plural.

B
193 The most singular and interesting language of all is the
197 Boorishki,[4] spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

D
● 101
131
174 Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

D
101 The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

[1] Appendix B. [2] Appendices D & E. [3] Appendices F and C. [4] Appendix A.

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4 AVS Dard AVS

their neighbours.[1] Though the Dards are frequently mentioned by ancient writers, it is difficult now to identify with certainty the exact locality of the tribes referred to under that name. In the Vishnu Purana they are thus mentioned among other tribes, "also Sudras, Abhiras, Daradas, Kasmiras, with Pattis, Khasiras, Antacharas, or borderers, Pahnaras, and dwellers in mountain caves." Some of these names evidently refer to castes rather than to ethnological divisions. Arrian speaks of "the Derdai, who inhabit the mountains on the eastern borders;" but this would hardly apply to tribes inhabiting the present limits of Dardistan. Pliny's description, "Fertilissimi sunt auri Dardœ," might apply to tribes dwelling in many parts of the Indus Valley, as far eastward as the Thok Jalung gold-fields in Long. 81.° Ptolemy also speaks of the race, as living at the sources of the Indus: "Sub fontibus vero Indi Daradræ, et horum montana supereminent." Thus it is evident that the tribes referred to under the name of "Dard" must formerly have stretched very much further to the eastward than those now so called. I think the name must have been given, in a general way, to all mountain tribes living in the Indus Valley, by the less warlike people of the plains and the effeminate Cashmeris, and that the legend grew up concerning them, not an uncommon one in wild countries, that they were descended from wild beasts. "Why do you call me Dardoo?" is the question most commonly asked by the Gilgitis who visit Cashmere. "Because your grandfather was a bear," is the not infrequent answer. Thus from the Persian دد *dud*, "a beast of prey," or from درندہ *darenda*, "fierce," the name Dard may have come to be used as an ethnological term in the same way as *dahyu*, "a robber," gave its name to Dahistan and the Dahœ tribe, as shown by General Cunningham,[2] and as Kaffir, Cossack, and Kirghiz are now applied to different Asiatic Tribes. The term Dard is not known in Chitral.

Mr. Shaw, in treating of the Ghalchah languages, is inclined to look upon the tribes north and south of the Hindoo Koosh as forming one group, whose linguistic differences are due to the interposition of the great mountain barrier, but whose present position is the same as it always has been since the first separation. Closer examination will, I believe, show that the Hindoo Koosh tribes are divisible into several well-defined groups. The difference between the Ghalchahs

[1] See page 12.

[2] Archæological Report, Vol. II, pages 47-48.

~~Jr~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3

101 and the tribes to whom the name of Dard has more especially been applied cannot be satisfactorily accounted for by the intervention of a mountain range, which has been crossed by emigrants on a smaller scale more than once since the first wave of Aryan migration swept southwards, while the differences existing between the Dardistan tribes themselves is, in some cases, greater still.

000 In the first group I would place the Sirikolis, Wakhis, Shighnis, the people of Munjan, and the upper part of the Ludkho Valley, and the Wooditsai, or people of Sanglich and Ishkashim. The people of Hissar, Darwaz, and Karategin, north of the Oxus, may probably claim close relationship with this group, though they now speak Persian or Toorki, and, in some places, have received a considerable infusion of Usbeg blood. The process of the disappearance of a language seems to be that the tribe first becomes bi-lingual, as is the case at present in Shighnan, Wakhan, and Sirikol, where almost every man speaks Persian in addition to his native language, and in the Swat, Kooner, and Punjkorah Valleys, where many of the Dard tribes speak Pushtoo in addition to their own dialects. In the course of time, increased intercourse with the outer world causes the more widely-spread of the two languages to be preferred, and finally altogether adopted, to the exclusion of the native tongue, which falls into disuse. Such a process must be accelerated by the absence of writing.

The people of Pakpooh and Shakshooh, in the valley of the Yarkund River, probably also belong to this group, and remnants of other tribes belonging to it may possibly still exist in the Kokcha and other valleys to the westward.

101 In the second group I would class the Kho of Chitral and the Siah-Posh tribes; further research will perhaps show that the tribes of the Nijrao, Panjsher, and Ghorbund Valleys in Afghanistan also belong to this group.

In the third group I would class the Shins, the Gowro, Chiliss, and other broken tribes of the Indus Valley, the Bushkarik and Torwalik of the Swat and Punjkorah Valleys, and the broken tribes of the Kooner Valley between Chitral and Kooner. Sufficient is not known of the Maiyon tribe of Kandia, Doobeyr, and Seo to determine with certainty whether they belong to this group, but it is probable that they do.

197 One point which is worthy of note in regard to the languages of these three groups is, that while those spoken

1 [Of Hindu Koosh tribes -- Analyst]

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans
DARD AV3

197 The *Khajunah* dialect is spoken by the people of Hunza and Nager.

The *Arniya* is spoken in Yasan and Chitrál.

These dialects have little in common with each other, and are widely different from those of the surrounding people.

634 *Astor* is situated on the left bank of the Indus, below Makpon-i-Shang-Rong. It has an area of about 1,600
173 square miles. Its chief claims descent from Ali Sher of Balti, and takes the title of Makpon.

634 *Gilgit** is situated on the right bank of the Indus, along the lower course of the Gilgit river. It is about 100 miles long from north to south, with a mean breadth of twenty-six miles. Its area is therefore about 2,500
173 square miles. The chief takes the title of Trakhna, from an ancestor.

634 The districts of Chélas, Darél, Kohli, and Pálas, lie along both banks of the Indus below Gilgit and Astor.

Hunza-Nager is a small tract of country on the upper course of a large feeder of the Gilgit river. It is named from two towns situated close to each other, on opposite banks of the river. The two districts have an area of
● 101 1,672 square miles. The chief of Hunza is called
634 Girkhis, and the chief of Nager is called Mágalato. The former name is no doubt the same as the Kirghis, who inhabit the steppes of Pamer to the north of Hunza-Nager beyond the Kárákoram. I presume that this district was formerly inhabited by the Dards, and that they were displaced by the Kirghis nomads. The chiefs of Shigar who take the Khajunak title of Tham, must also be Kirghis.

634 *Yasan* is a large district on the upper course of the

* In Tibetan *Gyil-gyid.*

1; Drew G-3 (1862-1872) 1875 AV4 Kashmir
Dard AV3

CHAPTER XVII

DĀRDISTĀN: THE COUNTRY.

THE ROAD FROM KASHMIR TO GILGIT — ASTOR — BAWANJĪ — GILGIT — PUNIĀL — INDUS FLOODS.

THE name written above is one that includes all the land inhabited by the Dārd race; but since that reaches beyond the bounds of the country I have set myself to describe, I must limit this chapter to that part of Dārdistān which is confined within the Maharaja of Kashmir's dominions.

In accordance with the plan previously adopted for other parts, I shall first show the geographical connection of this country with some that we have already become acquainted with by giving an account of the road between Kashmir and Gilgit, a principal place in Dārdistān. Then I shall describe different parts of that country, saying something under the headings of *Astor*, *Gilgit*, *Bawanjī*, and *Puniāl*. In the next chapter I shall speak of the inhabitants, of the Dārds themselves; afterwards, some account of the later events that have affected Gilgit and of the political state of the neighbouring valleys will be given.

THE ROAD FROM KASHMIR TO GILGIT.

This road is traversed by the Maharaja's troops and those who carry their supplies, and by few others. It is twenty-two days' march from Sirīnagar to Gilgit; the details of the marches will be found in Appendix IV. (Route 9 *b*).

The way usually adopted is to drop down the Jhelam by boat and cross the Walar Lake to a place called Bandipūr, whence the start by land is made. There is first to be crossed the ridge which intervenes between the Vale of Kashmir and the Kishangangā Valley. It takes more than a day to reach to the summit of this.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

137 and the pine-forest is less extensive, while spruce-fir has become
133 rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

[36] Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattū, are some apricot trees; at the next place are some small walnuts; while at Chagām, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

175 But in that upper part it is chiefly traces of former cultiva-
721 tion that one sees; they are enough to show that crops will grow
[61] and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilās. The

[131] Chilāsīs are a Dārd race inhabiting a long valley on the west of Diyāmir or Nangā Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenū Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round

[567] by the Hatū Pass and Dūiyān. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be al ost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulāb Singh to send a punitive expedition against Chilās; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenū Pass. The Dogrās were in great straits for provisions, as the communications were

[i.e. Astor Valley = Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2

At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīrīs, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

There is one other peculiarity belonging to a class, which may

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7

what since has occurred, but there seemed to me to be no likelihood of close friendship.

The people of Hunza are called Hunzije.

The people of *Ishkoman*, or *Chatarkun*, are called Ishkomanije, or Chatarkune.

As to *Yāsīn*, the most that we know of it has been told by Mr. Hayward *; I can add little to that. The people of Yāsīn are called Pure.

Here are some notes, taken from hearsay, of the roads that lead out of Yāsīn:

Yāsīn to Mastūj; Three Roads.

(1) By Shaver, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tūī, three marches; the Pass crossed the second day.

(3) By Nazba, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

Yāsīn by Shaver and Tangīr to Swāt;

A five days' journey they say; but I think these are long marches: it may be 120 miles.

Yāsīn to Badakhshān.

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the north side, but horses can go over it, avoiding the crevasses.

The people of Chitrāl are called Katare.

Dārel. This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

the whole length of it. Vineyards abound. Kine and goats are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a federal republic; but the federal bond seems weak. The people are called by their neighbours Dārele. 101 361 642

Tangīr, a republic. It has of old been tributary to Yāsīn; but there is no close connection.

Gor, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gūrīje.

Thalīcha; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

Chilās. This is one of the larger of these republics; its people are called by the other Dārds "Bhute." Some account of the way in which the Chilāsīs used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilās under one Sūja Singh, but it was repulsed; this was when Mīān Singh was the Sikh Governor of Kashmir, about the year 1843. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilāsīs have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free. [125] [648]

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the name, they are— 101

Hudar, whose people are called Hudare.			
Bunar.			
Thak,	"	"	Khane.
Harban,	"	"	Bhije.
Thur,	"	"	Thorīje.
Sāzīn.			
Kolī,	"	"	Kolūche.
Pālus,	"	"	Palāoche.

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3

131 A few miles below Koli is Batera; beyond that Dārdistān
• 101 ends and the Pathān country, where the Pashtū language prevails, begins. The Koli people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dalhi AV2
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B 842 from each wife, when as though reading my thoughts he said "and all from two wives who still remain active healthy women."

B 167 511 From this it can be seen that unless the country can be made to grow more food, with these strong men and fruitful women populating it, assisted by the practice of polygamy, those who are born there must go elsewhere to survive. It is estimated that about a thousand men go "abroad" each year to work, but this is not enough, and the result is that whereas the coolies of Ladakh have clothes to wear and flesh covering their bodies, the peasants of Baltistan who do not dwell in those parts which produce food, are poor, thin and ill-clad, their rags of clothes hardly covering their shivering bodies in the cold winds. A coolie's most precious possession, one for which he will almost die, is his coarse piece of blanket, which is much like sacking. B 296 And it seems that the wives of these men have never learned how to sew, for the stitches used to mend a tear are as large as the average child of five would make.

D 101 131 Not many miles below Skardu the Indus again bursts through great mountain gorges, and if one were to follow it, eventually one would come to Gilgit which lies to the west of Baltistan and has the North-West Frontier of Pakistan on its western border. D 491 The road is rough and bad, it is only suitable for coolies; in summer the heat is intense over this bare almost treeless track. At times the river has to be crossed, but it is too swift for a raft, being compressed between great cliffs of rock. Here one comes across the now only occasionally seen rope bridge; these are peculiar to this part of Kashmir, they consist of three thick ropes, each made up of twisted birch or willow twigs, which have been cast across the water from one precipice to the other. Two of these are used as handrails and below them is one for the feet, viewed from the end they form a V shape. Each of the hand rails is separately joined to the thick foot rope by cross pieces, forming a kind of "cat's cradle". The ends are secured to trees or failing that to great rocks. The rope bridge is made to hang in a graceful loop which allows it to swing in the wind; it is safer that way. Some of these bridges which are considered to be more permanent, have the lower rope doubled and tied

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3

backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgiti legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story so told will never be lost to the people; there is

The people of Astor and Gilgit would be surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an Aryan people, stoutly built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shīn village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

CHAPTER VII

DARDISTAN

101 THE limits of the Gilgit Agency correspond roughly with the region to which has been given the name of Dardistan. The name Dardistan, or country of the Dards, is misleading, for there is no race to which the title of Dard can fairly be given, no country so called by its inhabitants. However, such as it is, the name is a convenient one, and has been adopted, if not invented, by the scientific. Dardistan comprises the whole of Chitral, Yasin, Punyal, the Gilgit valley, Hunza and Nagar, the Astor valley, the Indus valley from Bunji to Batera, the Kohistan-i-Malazai, that is the upper reaches of the Panjkora [103] river, and the Kohistan of Swat. Kohistan means the country of the hills, and corresponds to our word Highlands. The section of the Indus valley included in the above is again divided into two main portions, the upper containing the Shin republics of Gor, Chilas, Darel, Tangir, called Shinaka or Shinkari, and the lower generally known as Kohistan. It is in this lower portion alone, from the Kandia river to Batera, that the inhabitants of the right bank of the Indus are said to use the

4: Durand G-8 (1888-93) 1900 AV1 Kashmir
Dard AV3

word Dard, and they apply it to the dwellers on the left bank. Throughout the rest of the country inhabited by the Dard races, a block roughly two hundred and fifty miles from east to west, and a hundred and fifty from north to south, the name is, to the best of my belief, entirely unknown. It is a name found in the ancient geographers, both Pliny and Ptolemy use it, but it is very difficult to define exactly the limits occupied by the tribes to whom the name was applied. It is perhaps safe to conclude that the whole of the mountainous portion of the Indus valley from the plains of India to the source of the great river, was held to be occupied by tribes so called.

Who the Dards were originally is a most puzzling question, and one for the trained ethnologist and philologist rather than for the plain soldier. However, following Leitner, Drew, and Biddulph,* who made a special study of the question, it is possible to arrive at certain broad principles, which is all that the general reader requires. The Dard races may be put down as largely Aryan, and the position now held by the different classes and languages points unerringly to waves of conquest. The mass of the population of Chitral are the Kho, speaking Khowar, and they probably represent the earliest wave of invasion which swept into Chitral from the north over the passes of the Hindu-Kush. So remote is their antiquity that they may fairly be considered aboriginal. They owned the whole of

* Leitner: "Dardistan." 1
Drew: "Jummoo and Kashmir Territories." 2
Biddulph: "Tribes of the Hindu-Kush." 3

1 [See 1: Leitner, in AV3 Dard file--Analyst] 2 [See 1: Drew in AV1 Kashmir file--Analyst] 3 [See 4: Biddulph, AV3 Dard file:-Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

and enough has been said to explain the origin of the races now occupying Dardistan.

Conjectures have been hazarded that to the northern half of Dardistan applied the name of Bolor, the country mentioned by Marco Polo immediately after his description of the Pamirs. Colonel Yule disagreed with the view, and placed Bolor north-west of the Pamirs, and in a note quotes Colonel Alexander Gardner's testimony in confirmation. In one of the final notes on Marco Polo, however, Colonel Yule leans to the opinion first held by Forsyth that the word Bolor is merely a corruption of the Persian "bálá," high. This seems extremely probable, for to the European ear the broad pronunciation of the "a," which is turned into "aw," verges very closely on "or." This would explain the great difficulty in fixing on the actual position of Bolor, for the term may well have been applied to the highlands surrounding the Bám-i-Dunya, or roof of the world, as the Pamirs are called in Central Asia. Bilauristan, the name given in a seventeenth-century Pushtu poem, as Yule points out, to the mountainous country north of Swat, on this supposition, merely means the same thing as Kohistan, the Highlands. A similar use of the corresponding word occurs in Chitrali, where one of the main valleys is called Turikho in the higher half, Murikho in the lower, the literal meaning being "the upper valley" and "the lower valley." "Bálá" and "páin," high and low, are words constantly used by all the Persian-speaking people in the Hindu-Kush for describing ground, and travellers have very likely hundreds of times, on asking the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

name of lines of mountains, merely received the word "bálá," for with one or two very rare exceptions, mountains, and certainly mountain ranges, are never named in this part of the world. In this way one can understand the adjective passing into a name. At the same time it is difficult to account for a man like Gardner, who, living as he did as a native among natives, must have talked Persian perfectly, being taken in in this way, and it seems not unlikely that the word "Bolor" may be the corruption of "bálá," picked up by the non-Persian-speaking population from their Persian-speaking superiors, and applied to definite tracts of country north of the Hindu-Kush. The corrupted word might well, under these circumstances, have come into general use among all classes to express the highlands, which would explain its use by Marco Polo and later travellers. Personally, I never heard the word "Bolor" applied to any tract of country, but I never crossed the Hindu - Kush, and to a region north of Hindu-Kush alone was the name applied by Marco Polo and Gardner.

My time at Gilgit was too much occupied by my multifarious duties to enable me to study the race and language questions, but I was naturally constantly in contact with the people, and gained a very fair knowledge of their peculiarities. There is no doubt that the Shins are a dying race: in Chilas their numbers have dropped with dreadful rapidity during the last few years; it is the same lower down the Indus valley, and in Gilgit they are being gradually supplanted by immigrants. They are unenterprising, wanting in stamina and in persever-